

QUESTIONS & ISSUES SHEET

INPUT - THE ANATOMY OF THE UNKNOWN - PART II: THE PAST

1. What evidence is there that there is contact between the living and the dead?
2. What are the forms of such contact? (visions, apparitions, dreams, ghosts, spirits, signals, etc.)
3. How do mediums or other persons discover or develop their ability to contact the dead? Is this ability a potential of all human beings? Do you foresee any potential changes in the attitudes of scientists and theologians which currently inhibit development of such abilities?
4. To what extent are solitude, a sympathetic environment, fasting, diet, drugs, etc. important in opening and sensitizing persons for contact with spirits?
5. When the body dies, what intrinsic part of the person survives as spirit?
6. How can it be determined whether contact is made with the spirit of a dead person, as distinct from:
 - a) psychics, astral, magnetic or other residues that have been separated from the spirit, just as the body has?
 - b) Impersonation by spirits of either dead persons, or by other spirits?
 - c) Phenomena associated with extra-sensory perception, clairvoyance, etc.
 - d) Hallucination
 - e) Fraud
7. Do persons tend to perceive a specific sort of apparition which is accepted or expected in their particular culture?
8. What are the dangers and safeguards involved with attempting contact with spirits? Can the empirical methods of the physical and psychological sciences be used with impunity here? What of religious distinctions between good spirits and bad spirits? Are there benefits to the living which warrant risking the dangers involved in disturbing the dead? Do the dead communicate voluntarily or involuntarily?
9. Why do so many communications from the dead involve warnings, consolation, and calls to complete unfinished concerns? Why do so many involve persons closely related to the living by bonds of family, rapport or love?
10. What are the implications of spirit survival for the medical, philosophical and theological redefinitions of "clinical death" in regard to revival, transplants, etc.
11. Are contacts with the dead limited to conventional concepts of space, time and biology? Do these concepts need to be redefined? How?
12. How can society safeguard itself against the exploitation, for personal or institutional advantage, of actual or purported contact with the dead, or the claimed power to decide on the authenticity of such contacts? Why is there a popular fear of spirits, or is this a conditioned response?
13. On what basis do some religions establish a concept of their superiority by prohibiting responsiveness to certain spirits, or by branding such responsiveness as superstition, heathen, pagan, etc.? Can such exclusive religions lay a claim to universality?

INPUT - THE ANATOMY OF THE UNBORN - PART II: THE FACT

1. What evidence is there that there is contact between the living and the dead?
2. What are the forms of such contact? (Visions, apparitions, dreams, psychic, spiritism, etc.)
3. How do mediums or other persons discover or develop their ability to contact the dead? Is this ability a potential of all human beings? Do you know any potential changes in the attitudes of scientists and theologians which currently inhibit development of such abilities?
4. To what extent are scientists, a sympathetic environment, fasting, diet, drugs, etc. important in opening and sustaining persons for contact with spirits?
5. When the body dies, what intrinsic part of the person survives as spirit?
6. How can it be determined whether contact is made with the spirit of a dead person, as distinct from:
 - a) psychics, natural, magnetic or other residues that have been separated from the spirit, just as the body has?
 - b) impersonation by spirits of other dead persons, or by other spirits?
 - c) phenomena associated with extra-sensory perception, clairvoyance, etc.
 - d) hallucinations
 - e) fraud
7. Do persons tend to perceive a specific sort of apparition which is accepted or expected in their particular culture?
8. What are the dangers and safeguards involved with attempting contact with spirits? Can the empirical methods of the physical and psychological sciences be used with impunity? What of religious distinctions between good spirits and bad spirits? Are there benefits to the living which warrant the kind of dangers involved in disturbing the dead? Do the dead communicate voluntarily or involuntarily?
9. Why do so many communications from the dead involve warnings, consolation, etc. calls to complete unfinished concerns? Why do so many involve persons closely related to the living by bonds of family, report or love?
10. What are the implications of spirit survival for the medical, philosophical and theological traditions of "clinical death" in regard to revival, transplants, etc.
11. Are contacts with the dead limited to conventional concepts of space, time and biology? Do these concepts need to be redefined? How?
12. How can society safeguard itself against the exploitation, for personal or institutional advantage, of actual or purported contact with the dead, in the claimed power to decide on the authenticity of such contacts? Why is there a popular fear of spirits, or is this a conditioned response?
13. On what basis do some religions establish a concept of their superiority by prohibiting responsiveness to certain spirits, or by punishing such responsiveness as superstition, heathen, pagan, etc.? Can such exclusive religions lay a claim to universality?

14. How important is contact with the dead in encouraging all people to remember, venerate and commune in thought with dead persons?
15. Does contact or purported contact with patriarchs, founders and prophets of the past play an important part in authenticating and renewing social institutions and in validating present leaders? Can a doctrine or tradition be maintained on the basis of documents, images, relics and institutional continuity alone?
16. How is the claim that many spirits have had several reincarnations to be reconciled with the Christian doctrine of one soul, one body?

14. How important is contact with the dead in encouraging all people to remember, venerate and converse in thought with dead persons?
15. Does contact or purported contact with departed, founders and prophets of the past play an important part in establishing and removing social institutions and in validating present leaders? Can a doctrine or tradition be maintained on the basis of documents, images, voices and institutional continuity alone?
16. How is the claim that many spirits have had several reincarnations to be reconciled with the Christian doctrine of one soul, one body?